We have not felt ourselves called on to dispute the general accuracy of the investigations of ethical writers, who have given a high place to the moral faculty, and who have sought to exalt man's moral nature. It is difficult to convince those who have been taught to look upon man as merely the highest of the animals, as merely an upper brute, that there should be such things as sin and salvation. We rejoice then to find certain great and important truths established regarding man's moral constitution, and instead of overlooking them, we have sought to apply them, to the existing state of man. There are parts of the writings of all the philosophers referred to, in which they admit that the conscience has not in fact the control which it ought to have; but they speedily lose sight of their own admission, or at least attempt no explanation of a phenomenon which, to say the least of it, is as worthy of being investigated as the original functions of the conscience. We have as certain evidence that the conscience convicts every given man of sin, as we have of the very existence of the conscience itself. It is upon the very doctrine that the philosophers have established, that we have sought to rear the other doctrine, which they are so averse to look at. Adopting the principles which philosophers have furnished, we have followed them to their legitimate consequences; and in doing so, we have arrived at the same conclusions in regard to the corruption of man's nature, as those divines who have derived their views from the volume of inspiration.

While the view presented of human nature has been sufficiently dark and melancholy, it has at the same time been discriminating, which the doctrine set forth by divines has not always been. In maintaining the total depravity of man's nature, they have been afraid to make the least admission as

wiser to attempt to unfold them and use them to give a contribution to the Chris-

tian evidences—a thing which cannot be done by those who deny to the conscience an independent authority. It is a mistake to imagine that conscience can do everything ; "but it is equally a mistake to suppose that it can do nothing. H.) Its fundamental laws famish a foundation to Ethics; (2.) It reveals a law which constitutes all men responsible ; (3.) It restrains from many sins; (4.) It shews that all men are sinners ; (5.) It points to the need of a Keilnmier; (G.) When rectified by heavenly aid it is tho means of exciting to all excellence. All this may be maintained in perfect consistency by those who acknowledge, (1.) That tho possession of it does riot render any man virtuous, **(2.)** That it cannot, apart from revelation, set before us a perfect moral standard ; and *(II.)* That it cannot keep from all sin or conduct to true holiness.